

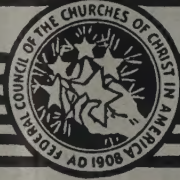
FEDERAL COUNCIL

Bulletin

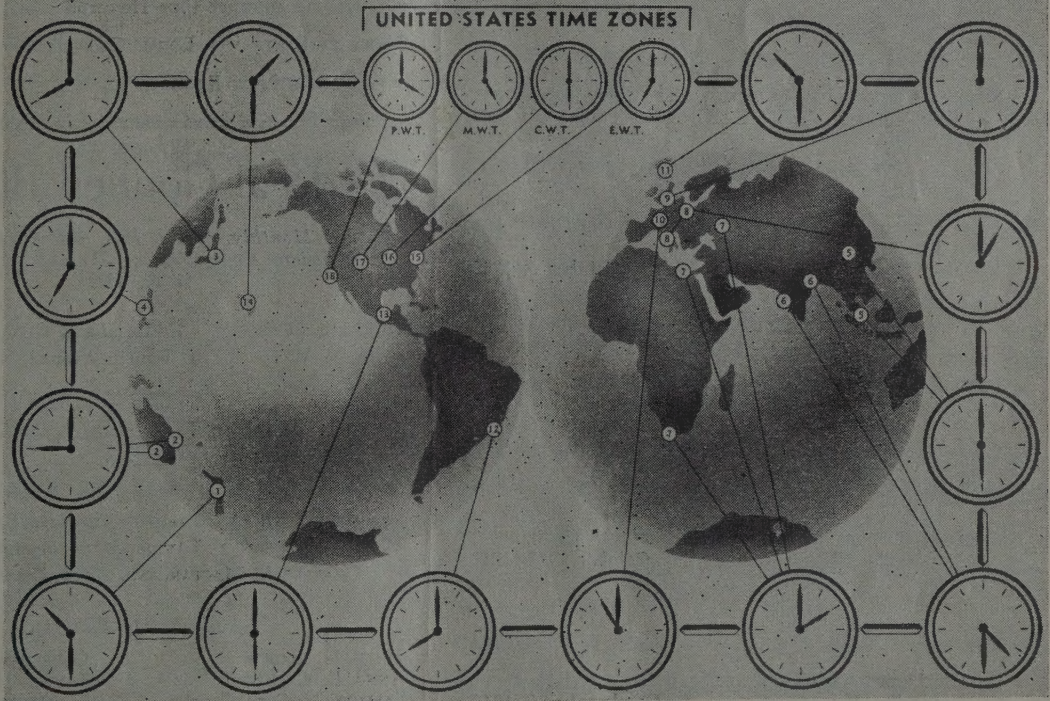
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VOL. XXV, No. 7

SEPTEMBER, 1942



WORLD WIDE COMMUNION SUNDAY (October 4, 1942)



THE WORLD WIDE COMMUNION SUNDAY OBSERVANCE BEGINS IN WELLINGTON, NEW ZEALAND AT 10:30 A.M. WORSHIP SERVICES. THE CLOCKS INDICATE WHAT TIME IT IS ELSEWHERE IN THE WORLD.

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

NATIONAL BAPTIST CONVENTION, U. S. A., INC.
Memphis, Tenn. September 8-13, 1942

FEDERAL COUNCIL OF CHURCHES, COMMISSION ON PUBLIC
RELATIONS
New York, N. Y. September 18, 1942

NATIONAL COUNCIL, YMCA, ARMY AND NAVY COM-
MITTEE
New York, N. Y. September 17, 1942

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y. September 18, 1942

JOINT EXECUTIVE COMMITTEE OF FAITH AND ORDER AND
LIFE AND WORK
New York, N. Y. October 5, 1942

JOINT COMMITTEE ON COMITY OF THE FEDERAL COUNCIL
AND THE HOME MISSIONS COUNCIL
New York, N. Y. October 6, 1942

GENERAL CONFERENCE OF THE EVANGELICAL CHURCH
Naperville, Ill. October 7-17, 1942

UNITED LUTHERAN CONVENTION
Louisville, Ky. October 14-21, 1942

NATIONAL COUNCIL OF THE YOUNG MEN'S CHRISTIAN
ASSOCIATIONS
Cleveland, Ohio Oct. 30-Nov. 1, 1942

ANNUAL MEETING, AMERICAN SECTIONS OF FAITH AND
ORDER AND LIFE AND WORK
New York, N. Y. November 4, 1942

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church
African M. E. Church

African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church
Seventh Day Baptist Churches

Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church
Church of the Brethren
(Pending confirmation by Biennial
meeting)

VOL. XXV, No. 7. In Two Parts: Part 1.

SEPTEMBER, 1942

THE EDITORIAL OUTLOOK

For Those Absent in Time of War

Our Father, bless our dear ones who are absent from us this day. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prisons; for the multitudes of military prisoners; for men, women and children in evacuation and concentration camps throughout the world.

Protect all these from harm. Deliver them in temptation. Grant to them inmost peace, unwavering courage and a buoyant hope. Bring them safe home in due time. And grant to Thy world such victories of righteousness as will insure a lasting peace.

Through Jesus Christ our Lord. Amen.

War Emergency Activities

The churches look increasingly to the central interdenominational agencies for information concerning war-time emergency work. Because the normal space of the BULLETIN does not permit sufficient news of this kind, we have added "Part 2." This month it is devoted to the work in camp and defense communities. Hereafter it will have a wider range of information from the various agencies related to the Coördinating Committee for Wartime Service.

The regular pages of the BULLETIN will continue to devote major attention to the wartime responsibilities of the churches. "Part 2" will contain added details intended to contribute to the improvement of service programs.

"A Great Dynamic Faith"

On his return from his visit to England in July Mr. John Foster Dulles, Chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, said:

"A noticeable deficiency, both in England and here, is the lack of a great dynamic faith. Victory is too much looked upon merely as something that will bring relief from peril. We do not look to it as something that will also bring the opportunity to achieve a great mission in the world. It is only out of such a faith that men develop their greatest power.

"Military victory will be hardly won, and if won will prove but illusory, unless there is born in ourselves that faith which makes men strong and fills them with a sense of mission in the world."

This comment by a distinguished lawyer and veteran of many international gatherings since the Hague Conference of 1907 indicates the realm in which the distinctive contribution of the churches is to be made. There are many emergency tasks to which the churches must now address themselves, such as the provision of a religious ministry to the men in the armed forces and the concentrated populations in war-time industrial communities. But beneath all the new responsibilities lies the deeper responsibility of nourishing the spiritual life of all the people. This means that every local parish holds a key place in the wartime program of the Church. Whatever else we do, we must not

fail to make the churches the centers of "a great dynamic faith."

If the churches are to be the breeding-ground of "a great dynamic faith," they must give primary attention to their evangelism, i. e., to the interpretation of the Christian message in such a way as to secure its positive acceptance and the decision to live according to its truth.

An adequate evangelism must begin with a presentation of what the Christian faith really is. This is especially needed now because popular rival "faiths"—like nationalism and racialism and fascism and communism—are claiming the allegiance of millions. In a time of chaos and disillusionment men want to know, most of all, whether human existence has an ultimate meaning and purpose. The heart of the Christian faith is that life does "make sense." The one great bulwark against present despair and the one great ground for hope for the future is faith in God—faith that the nature of reality is actually revealed in Jesus Christ.

An adequate evangelism for our day must show that such a faith is indispensable to the new world which we seek. For a just and durable peace much more is needed than new covenants dealing with economic and political arrangements, essential though they are. There must be at least three deep-seated convictions: (1) that there is a moral order which is wrought into the structure of the universe and of human life; (2) that justice is derived from that divine moral order, not merely from man's possession of power; (3) that brotherhood is not a mere "ideal" but a "real" because of the unity of mankind in its origin in God. Unless men cherish such "a great dynamic faith" as this, they lack the strongest incentive to work for a new world order and the confidence that their work will not be in vain.

An adequate evangelism for our day must also magnify the Christian Church as a new kind of community, transcending the differences between nation, race, culture and class. Ours is a day of all sorts of frantic quests for some principle of unity—some basis of communal life which can bind men together. This is what the great collectivist movements claim to offer, but

all that they really provide is a limited community which sets one national or racial or class group against another. The crucial question is whether Christianity can provide a deeper and wider and more spiritually satisfying community than its contemporary rivals. Christianity conceived solely in terms of an individual's inner experience cannot do so, but Christianity conceived in terms of the Christian fellowship can. The Church, as the society of those of every race and nation who have found in Christ the secret of true community, is a foretaste of the kind of world-community toward which mankind as a whole must move. "A great dynamic faith" for our day must include faith in the significance of the ecumenical Church.

One Enduring Community

A London radio announcement reporting a broadcast from the Far East which in turn interprets claims concerning military developments on an island in the Pacific appears in our morning papers. The story has been heard or read, surreptitiously or openly, in many countries around the world within the span of a few hours. The London radio has been heard even by many in Germany.

The ether waves and the cables carry messages in flashes around the world. In terms of time and space they bring the world within the compass of a small community. But nearly every war story is contradicted by another story. Man's means of communication, along with many other creations of his scientific genius, are instruments of conflict today. They spread lies as well as facts.

In his thoughtful book *Agenda for a Postwar World*, Professor J. B. Condliffe of the University of California, writes:

"The costs of war are real. Material destruction is the least of them. The damage done to the immaterial nervous mechanisms of social coöperation is vastly more significant."

When we noted this observation by an economist we thought of the "immaterial nervous mecha-

nisms of social coöperation" in the Christian Church, and specifically of World-Wide Communion Sunday. The Sacrament is a means of communication not devised by man but given him by God, the Creator of all men.

On Sunday, October 4, by this miraculous means men of many nations, races and tongues will be drawn together into fundamental community "for the healing of the nations," even in the midst of the destruction of war. Participation will not be limited to those who have access to a radio. Prisoners of war, using crude vessels made holy by consecration for the purpose, will remember the suffering and redeeming death of Him who had not where to lay His head. Groups of Christians in Japan and occupied territory in East Asia will be united in mystic fellowship with the missionaries, their colleagues who have been torn from them. In the various countries in Europe, Great Britain, and America, on battleships and in army camps, on both sides of the lines of conflict will be Christians kneeling devoutly in divine community before the Mercy-Seat of God.

In our American churches the celebration of the sacrament that day, each fellowship following the customs of its own observance, will have a poignancy and depth of meaning unprecedented,—for those who enter into the agony of Christ and are subdued by the miracle of His compassion.

The agony of the world in this time of global war is an agony of the children of God. It therefore becomes an agony of the Father. We Americans are only beginning to understand this. And compassion—It is in the sacrament that we best know the compassion of God for sinful, suffering men. But if we would know His compassion, we must show it ourselves. Therefore it is appropriate that many churches as in former years, take offerings for their denominational foreign relief funds. The response of the American churches has been generally inadequate to express our concern for the appalling need of humanity.

Resettle Japanese Evacuees

The War Relocation Authority has announced that a limited number of Japanese Americans now in relocation centers may be released to accept employment outside the area of the Western Defense Command. Those released must be American citizens whose loyalty is unquestioned. Before they can be released there must be guarantees of employment and of a friendly reception in the communities to which they go.

No resettlement will be permitted in communities where there are industrial defense plants.

This places upon the churches a heavy responsibility. The Congressional Committee on National Defense Migration, under the chairmanship of Congressman Tolan of California, has observed that the "curtailment of the rights and privileges of the American-born Japanese citizens of this country will furnish one of the gravest tests of democratic institutions in our history." If the resettlement now permitted can be accomplished, substantial progress will be made toward the solution of a major national problem.

The first hurdle is public opinion. Here is a challenge to the churches. Can they bring their communities to a sufficient understanding of what is involved in the situation? We are called upon to demonstrate the sincerity of our democratic professions. If the churches do not take the initiative in this matter, who will? Many church leaders and some official church bodies have protested against the policy of wholesale evacuation. The opportunity is now offered to effect a partial remedy.

Local churches which are willing to work on this problem should communicate with the Commission on Aliens and Prisoners of War, 297 Fourth Ave., New York. This Commission, constituted jointly by the Home Missions Council and the Federal Council, with the coöperation of the Foreign Missions Conference, will provide information and assistance.

Developments in the Chaplaincy

THE Army has recently changed its basic requirements with regard to age and education of chaplains. Applications are now received and commissions given to men who have not passed their 50th birthday. A Bachelor of Divinity degree is no longer insisted upon. The new educational requirements specify a Bachelor's degree from an accredited college, to insure such a measure of general education as will qualify the chaplain to meet the other college-educated officers and men on even terms. The theological and professional training can be whatever the applicant's church requires for full ordination. The degree of B.Th. will be accepted, but it must come from an accredited institution and should represent five years' study which can be regarded as more or less equivalent to two years of college and three years of seminary.

These changes have been made because of the need for great numbers of additional chaplains this year. The Army is expanding with prodigious rapidity, and every effort is being made to provide one chaplain to every thousand to twelve hundred men. The churches represented in the General Commission on Army and Navy Chaplains are asked to provide an average of two hundred a month during 1942.

The lowering of educational standards for appointment as chaplain makes even more important those personal qualifications on which so much of the success of a chaplain's work depends. Not all fine Christian ministers make good chaplains. Spiritual genuineness is basic, of course, but the ability to handle men, and actually to lead them, when their backgrounds—intellectual, economic, religious and moral—are very different from one's own, is all-important. The chaplain must be tough and adaptable and ingenious. He must be prepared for hardship and danger. Even as this paragraph is being written word has just been received of the death in action of several more of our chaplains.

The Navy asks 400 more chaplains this year from the following groups: Baptist, Methodist, Congregational-Christian, Disciples, Lutheran, Reformed, United Brethren, Unitarian, Presbyterian. No definite quotas are set. The requirements remain unchanged.

A great advance has been made by the Army in the somewhat vexing matter of registering denominational preferences of soldiers. Under new regulations all persons in the military service are encouraged to indicate their religious preferences by denomination and this is entered on each man's service record. The term "Protestant" is used when the officer or enlisted man expresses no denominational preference, and the term "None" when he acknowledges no religious belief. Commanding officers

may furnish to accredited local church and denominational representatives the religious preference of members of their command.

Two enterprises are being carried on by agencies of the Federal Council under the sponsorship of the General Commission on Army and Navy Chaplains. Dr. Jesse Bader of the Department of Evangelism has conducted Preaching Missions in a number of large camps, such as Fort Meade, Md.; Fort Bragg, N. C.; Fort Knox, Ky., and Camp Claiborne, La.

Originally in connection with these Missions, but now as a separate enterprise, the Commission on Religion and Health is holding seminars for chaplains, medical officers and nurses. At these seminars the whole art of spiritual, mental and emotional ministration to the sick from the religious viewpoint is thoroughly discussed and clinical work done. One of the commonest duties of chaplains is this kind of ministration and they have welcomed the guidance of such men as Russell Dicks, Donald Beatty, Otis Rice, Carroll Wise and others, whom Mr. Hiltner, secretary of the Commission on Religion and Health, has brought to them.

Suggestions for a better organization of the Navy Chaplains' Corps, to be headed up in an office of the Chaplains' Corps under the Secretary of the Navy instead of under the Admiral commanding the Bureau of Personnel, have been made to the Secretary of the Navy by the General Commission and by Rabbi David de Sola Pool, representing the Jewish Welfare Board. It is understood that the suggestion has the sympathy of the Military Ordinariate of the Roman Catholic Church. The effect of these suggestions would be to give a representation to religion in the Navy corresponding to that which the Army gives. So far, the Navy Department has given no evidence of being willing to accede to these suggestions.

Attention is called to the "cards of commendation" which the General Commission issues. This most important link in connecting the young man with his home church on the one hand and his Army or Navy pastor on the other, has perhaps not received the attention which it deserves. It will be of increasing importance now that our sons and brothers are being scattered over the face of the earth far from any immediate contact with the home church.

S. ARTHUR DEVAN.

Dr. Cavert Honored

Ohio Wesleyan University at its June Commencement awarded the Honorary Degree of LL.D. to Samuel McCrea Cavert, General Secretary of the Federal Council. The British Ambassador was awarded a degree on the same occasion.

Labor Sunday Message, 1942

(Approved by the Executive Committee of the Federal Council of the Churches of Christ in America and suggested for reading in the churches on Labor Sunday)

The Christian Order

CHRISTIANITY judges economic practices by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production of that which is necessary, useful or beautiful to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon coöperation; true social unity is achieved by goodwill emerging from love.

Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fullness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiates the pagan axiom that moral right must bow to economic necessity. In the Christian view, divisions of class, race, and nation are concepts too small to unite men for effective community life. A class can be temporarily united by hate or fear to fight another class but such a house is built upon sand. Mankind cannot be permanently united to build a better world upon the basis of class consciousness. The Christian ideal of the solidarity of the human family is essential to a better ordering of society.

Labor and Society

The general recognition of the right of collective bargaining, long advocated by the churches, has now placed labor in a position to defend itself from many former practices of exploitation. Labor has achieved a power which matches the power of management and ownership. The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other if their relationship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony. The democracy for which American soldiers are dying is the same democracy for which other Americans should be living.

Our churches must have both sympathetic and critical relationships with all economic groups and an understanding of their purposes and problems. In their relationships with labor especially, our churches are handicapped by two limitations: first, the ranks of labor are not adequately represented in the membership and leadership of our churches; and second, church people are uninformed concerning purposes and problems of the labor movement.

The New Task of the Church

It is incumbent upon our churches, therefore, to seek more energetically to bring the laboring people into the churches and to give them positions of leadership along with others on the basis of Christian stature and spiritual achievement. Church groups should also obtain the counsel and participation of representatives of labor in the educational and social action programs of adult classes, missionary societies, young people's groups, and other organizations. Labor, on the other hand, should be reminded that, although the achieving of a reasonable standard of living may be a factor contributing to the good life, the truly good life cannot be found apart from the spiritual and moral resources of character. Labor needs the church.

The church belongs to no group, race or nation. It has a concern for every group and is committed to the achievement of a society of justice and goodwill for all. It should, therefore, have such a relationship with both labor and employers as to be able to assist them both in the task of eliminating those practices which impair their integrity and their service to the community, such as the resort to violence, racketeering, autocratic methods, monopolistic practices, internal dissensions and disregard of democratic controls.

There is real hope for the future in the present general collaboration for production on the part of labor and management, their voluntary agreement to eliminate strikes and lockouts in war industries, and their coöperation in many industries through joint production committees. This increased coöperation during the war crisis should be continued in normal times.

Broader Coöperation

The development of stronger and more responsible producers' associations, farmers' organizations, labor organizations, professional groups, and consumers' coöperatives is to be encouraged. From both employers' and labor groups there have come suggestions that such organizations be integrated into some form of voluntary national economic council for planning, in coöperation with government, for maximum production and consumption, the abolition of unemployment, and for devising methods of coöperation in post-war economic reconstruction. The churches can support such suggestions in principle as furthering the kind of democratic collaboration which is in harmony with Christian principles. Such councils alone, however, will avail little if the right spirit is lacking. The great contribution of the churches is to assist all groups to attain more of the spirit of Christ and so to achieve a new tolerance, understanding, friendliness, goodwill and coöperation for the common good.

A Message on Race Relations

AT its meeting on June 19, the Executive Committee of the Federal Council of Churches issued a Message to Our Fellow Christians on the question of race discrimination and injustice. The text follows:

"The interracial tensions in our nation during this war emergency, jeopardizing national unity and welfare, bring into focus conditions that have long existed as a threat to our democracy and a reproach to our churches. Millions of our people, especially Negroes, are subjected to grievous discrimination and unequal treatment in opportunities for employment, even in war industries, in education, in housing, in transportation and in other ways.

"We oppose all such discrimination.

"At a time when America has united with other nations to fight and work for justice and democracy in the world we must set our own house in order.

"In our church life we face the fact that while we think of ourselves as an all-embracing fellowship, our congregations for the most part are made up along racial lines. If our communities are to be led into a fellowship like the Kingdom of God, that fellowship should continue to grow in our churches. Racial discrimination against Negroes and other minority groups has persisted in our communities partly because it has not been eliminated from our churches. The achievement of the Christian ideal of democracy in our nation falls short because of the lack of clearer demonstration in our churches. Men and women of all races should be warmly welcomed among their members.

"The experience of our missionaries in dealing with people of India, China, Africa and other lands has shown conclusively that we need to achieve justice and fellowship among racial groups in our own land in order to show the sincerity of our belief in the Gospel we carry to the peoples of other lands. If we are to be leaders for justice among the peoples of the earth, we have to develop the courage to stand without compromise against unchristian racial attitudes and devise methods by which to change unchristian community patterns.

"Out of the churches of America must come leaders who "point the way toward the solution of race problems in this country and the world;

"continuously assert the infinite value and dignity of every person in the sight of God, regardless of his race or color;

"foster a keener appreciation of the contributions of the diverse races to our common culture;

"vigorously oppose all policies and practices of racial discrimination in the armed forces;

"work constructively for the relieving of the acute

White-Negro tensions growing up in camp and war industrial communities;

"as employers or workers give strong support to President Roosevelt's executive order against discrimination in industry;

"actively participate in educational programs that bring White and Negro leaders together for coöperation in problems of mutual concern.

"If the great struggle against the forces that oppose democracy, freedom and human brotherhood is to be successful, the Church must give a fuller embodiment of those ideals in its own life. Interracial fellowship must become a deeper reality in the Church itself. The Church, as the Body of Christ, cannot accept any barrier to fellowship, either locally or nationally, based upon considerations of race."

If one may judge from the reaction of the daily press, this Message aroused widespread interest. Clippings on file show a coverage of leading papers in twenty-seven states and the District of Columbia. Editorial comment showed varying views:

An Ohio paper stated that "The executive committee of the Federal Council of Churches has done well to call upon its twenty-four affiliated denominations to set their own houses in order in the matter of race discrimination. . . . Fortunately, the Federal Council of Churches has good reason for believing that the moral leaders of the nation will come out of the churches. Though the civil government has taken the lead in trying to extend Christian practices to our war industries so that Negroes can have a chance to serve their country and earn a living, it has been supported in this program by the most desirable pressure group in the country—that growing number of men and women who believe true democracy is inseparable from Christian principle. Our religious leaders are doing this none too soon."

A Jewish newspaper of New Jersey in quoting some of the Message commented that it "ranks among the most lucid and sincerely American statements to come out of the present epic struggle. . . . Its full contents and meaning should be brought home to every person who unconsciously permits himself or herself to lose sight of the principles involved in trying to save this world order, and with still more intensity to employers who practice bigotry and to preachers and laymen who mouth it venomously. Not only as fellow Americans but also as Jews, we congratulate the Christian Council."

From a Virginia paper came the statement that "No pronouncement from it (the Federal Council of Churches) or one of its committees should be lightly regarded either by those who favor or those who disfavor. The Commit-

tee does not however confine itself to opposing racial segregation in the churches and in quasi-religious organizations but opposes it in every field. In short, it is opposing the conditions which prevail in the South, not alone in the churches but in public institutions such as schools, in public service corporations, such as transportation companies and even in private businesses which employ white people exclusively. . . . It is the belief of (this paper) that the vast majority of white people in the South, while

willing to be perfectly fair to the Negro in the matter of facilities just as good as whites enjoy, are utterly opposed to abandonment of segregation, but they are certainly going to have non-segregation forced upon them if they sit inactive and do nothing as each step towards non-segregation is taken."

Copies of the Message to Our Fellow Christians on Race Relations may be secured from the Department of Race Relations: single copies free; 75 cents a hundred.

Ecumenical Notes on England

OUR first duty as Christians" said Dr. Temple, newly-installed Archbishop of Canterbury, "is to make evident to the world our unity in Christ as something far greater than our differences of interpretation. The differences between those to whom Jesus Christ is Lord and all others are far greater than any difference which can arise among His disciples."

In my recent visit to the British Isles, made possible through the invitation to attend Dr. Temple's enthronement service at Canterbury, I had occasion to speak in many local churches, before four national assemblies, to various interdenominational bodies, and with most of the best known Church leaders of England and Scotland. My impression is that the sentiment expressed by the Archbishop of Canterbury in his first official utterance after assuming his high office is the sentiment dominant among Christians in England today. I would not except Cardinal Hinsley, head of the Roman Communion in the British Isles.

Under the blitz churches everywhere have shown a capacity for coöperation which is heartening. If there is sufficient incentive, the ancient barriers come down more easily than anyone had anticipated. Individual parishes double up, and in doing so cross denominational lines quite easily. It seems natural at major denominational assemblies to stress the things that bind all Christians together. At ancient ceremonials which have always hitherto been denominational there has been introduced the ecumenical note. There were thirty communions represented at Canterbury when the Archbishop took office, seated in the throne of Augustine. His sermon was more concerned with ecumenical than with Anglican affairs. Similarly at the General Assembly of the Presbyterian Church in England, as at the Assembly in Scotland and the Congregational Union—all of which I had the privilege of attending—there was much thought given to matters which concern all the churches. And in each case fraternal delegates were present to dramatize the sense of interdependence. It was interesting to me to note that in the case of the greatest Anglican gatherings, German Lutheran ministers were invited as well as Finnish pastors.

Surely this was something worth remembering! So was the formation of the new British Council of Churches and the Religion and Life campaigns going forward in remarkable coöperation with the Catholic Sword of the Spirit movement.

Everywhere I found interest in the World Council of Churches increasing rapidly. In the British church press I found frequent allusions to its work. Dr. 't Hooft from Geneva was in London and Edinburgh when I was, and he was widely heard. Dr. Paton joined the two of us in addressing the General Assembly of the Scottish Church—the first time that all the three secretaries of the Council's Provisional Committee have appeared at any of the highest church judicatories. I found it symbolic and inspiring that the staff of the Council should meet with the Chairman, Dr. Temple, in sadly battered Lambeth Palace to plan the future work of the organization! Just as the Archbishop looks to the rebuilding of Lambeth so that it will be better than ever before, so he looks to the rebuilding of world relationships on a higher plane of Christian unity than anything known hitherto.

HENRY SMITH LEIPER.

Bishop Holt Honored

Bishop Ivan Lee Holt, a former President of the Federal Council, was recently given one of four medals granted by the University of Chicago to alumni for distinguished public service. The other recipients were a scientist, a lawyer, and a public official. Bishop Holt is in charge of the Methodist Conferences of Texas and South America. The citation, which reviewed outstanding achievements of his career, included the following observation:

"Professors have their troubles; lawyers, doctors, and engineers their tribulations; but compared with the trials of a bishop, these are the merest bagatelle. Everyone knows what trouble may develop in a single church on a city corner. Multiply that corner by the State of Texas and throw in South America and you may arrive at some idea of the magnitude and complexity of Bishop Holt's task."

British and American Post-War Aims

MR. JOHN FOSTER DULLES, Chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, and I visited England during the summer for a series of conferences with the church leaders of that country on post-war aims. This exchange of views as to the thinking of the British and American churches on the winning of the peace proved to be most valuable.

The Archbishop of Canterbury chaired our meeting at Balliol College, Oxford. The following were present: Dr. William Paton, Associate Secretary of the Provisional Committee of the World Council of Churches; the Bishop of Chichester; Rev. J. Hutchison Cockburn, former Moderator of the Church of Scotland; Rev. J. Pitt Watson, Chairman of Church and Nation Committee, Church of Scotland; Rev. Eric Fenn, Assistant Director of Religious Broadcasting; Mr. Kenneth Grubb, one of three controllers of the Ministry of Information and responsible for all overseas publicity; The Master of Balliol, Dr. Lindsay; Mr. A. D. K. Owen, private secretary to Sir Stafford Cripps; Mr. Dennis Routh, Fellow of All Souls Church, Oxford, for Department of Ministry of Information; Sir John Hope-Simpson, Chairman of Christian Council of Refugees; Professor Arnold Toynbee, head of the Foreign Research Department of the Royal Institute on International Affairs; Sir Alfred Zimmern, Royal Institute on International Affairs; the Rev. Dr. R. D. Whitehorn, Professor of Church History at Westminster College, Cambridge; Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa and in close touch with the Colonial Office; John Foster Dulles, Chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace; George Stewart, Pastor of First Presbyterian Church, Stamford, Connecticut; and Walter W. Van Kirk.

During the course of the discussions at Oxford it became clear that the churches of the two countries are in agreement at most points. They are agreed that the Church's distinctive task is that of evangelism, the strengthening of the bonds of Christian fellowship, and the ministry of reconciliation. They are agreed that the shape of things to come must be influenced by the Christian conception of the dignity of man as a child of God. They are agreed that political and economic reconstruction, apart from social justice and spiritual regeneration, will not avail to create the kind of post-war world for which Christians pray.

Perhaps Mr. Dulles and I were more insistent than were our British colleagues that international collaboration after the war should look beyond the United Nations toward a more inclusive fellowship of the nations. It is clear that the United States and the United Kingdom must

share the major responsibility for meeting the human needs incident to the cessation of hostilities. But the precise form of the relationship to be maintained thereafter between these two countries and the world of nations is a question upon which there are divisions of opinion. This is also true of the question of colonies, although the British churches, no less than the churches of America, are agreed that a "new deal" is in order for subject peoples.

Mr. Dulles had a number of interviews while in London with such prominent leaders of the British Government as Sir Stafford Cripps, Foreign Secretary Anthony Eden, Lord Cranborne, Sir Alexander Cadogan, Sir George Gater, Mr. Bevin and Mr. Atlee. In addition, the representatives of many of the refugee governments in England sought conferences with Mr. Dulles concerning the status of their respective countries in the post-war settlement. As for myself, I was fully occupied in establishing contacts with the leaders of the British churches. I addressed religious gatherings in London and New Castle-on-Tyne and spoke before the Methodist General Conference in Manchester. Many hours were spent with the executive officers of the emerging British Council of Churches in planning for a more comprehensive interchange of information concerning the life and work of the churches of the two countries. Many inquiries were put to me regarding the structure and function of the Federal Council of Churches. The experience of the American churches in the field of coöperation is looked to by many church leaders in England as providing a body of experience that will be helpful in the future development of the British Council.

We made the journey to and from England by clipper. Separated by less than a day in point of time it remains for the religious communities of the two countries to bear a united testimony to the imperatives of the Christian gospel in an age of crisis. WALTER W. VAN KIRK.

Clergymen Support Voorhis Bill

A group of 565 prominent clergymen—Protestant, Catholic and Jewish—appealed to Congress in July to adopt the Voorhis Bill to establish a Commission on Post-War Reconstruction.

The statement pointed out that "when the war ends, widespread unemployment must not be allowed to return to curse our land, and to disillusion our citizens and our returning soldiers. . . . Even in the present time of primary preoccupation of the nation in military effort, immediate planning for winning the peace is a fundamental necessity to the welfare of our nation."

World Wide Communion Sunday—Oct. 4

The third annual observance of World Wide Communion Sunday will be held on October 4. Union services are not contemplated. It is suggested that each congregation should plan its own Communion Service, attempting to have every member of the church present. To this end it is recommended that, beginning Sunday, September 27, definite plans be set in motion for the visitation of every member of the congregation, during the week, requesting that each one be present. Those members who are aged or ill should have the communion taken to them on World Wide Communion Sunday.

This year the Department of Evangelism is suggesting to the churches here in America that, beginning with October 4, a church attendance emphasis be carried on for six consecutive Sundays. Such an emphasis, if made strong enough, will go far toward stimulating the entire work of the church.

World Wide Communion literature may be ordered from the Department of Evangelism, 297 Fourth Avenue, New York. Samples of all literature will be sent upon request to pastors and churches without charge.

Social Work Faces New Issues

The Church Conference of Social Work, meeting at New Orleans May 10-14 as a part of the great aggregation of social interests brought together by the National Conference of Social Work, featured certain crucial issues which have arisen as a result of the war. At the same time it gave attention to some of the perennial problems of church social service. The general theme was "The Nature, Policy, and Program of Church Social Work."

Dr. J. R. Mutchmor, Secretary of the Board of Evangelism and Social Service of The United Church of Canada, was elected President of the Church Conference for the coming year.

The stresses and strains caused by the war and their relations to mental and spiritual health were ably discussed by Dr. Henry L. Pritchett of Southern Methodist University and by Dr. John M. Fletcher of Tulane University, Chairman of the Louisiana Educational Survey Commission. Special services which the church is offering were discussed from the point of view of Canadian experience by Dr. J. R. Mutchmor and in terms of the American situation by Dr. Martin Hayes Bickham, Executive Chairman of the Christian Defense Committee, Chicago, and by Rev. Gordon M. Reese, Executive Secretary of the Army and Navy Commission, Diocese of Texas.

How to help communities, families, and individuals meet the new situations in the neighborhood of army camps and industrial communities and how to create wholesome new conditions for the large number of families who have been uprooted and moved to new locations gave the social workers much concern.

Dr. Arthur Swift, Jr., of Union Theological Seminary, presented the challenging question, "What Is the Role

of the Church in Social Work?" This was taken up by a panel of leaders and again by three round-tables dealing with church institutions, with the relation of the church to community agencies and with social action.

The daily vespers, to which all members of the Church Conference and the National Conference are invited, were conducted by Mr. Shelby Harrison, President of the National Conference of Social Work, by Dr. J. R. Mutchmor of The United Church of Canada, by Dean Forrester B. Washington of the Atlanta School of Social Work, and by Rev. Almon R. Pepper, retiring President of the Church Conference.

The Association of Church Social Workers took an active part in the Conference. Its new President, elected at New Orleans, is Oliver A. Friedman, Executive Secretary of the National Association of Goodwill Industries.

L. FOSTER WOOD.

The American Christian Ashram

During July and August, four Christian Ashrams have been held for two weeks each and consecutively, at Occidental College, Los Angeles, Calif.; Blue Ridge, N.C.; Lake Winnepesaukee, N.H.; and Lake Geneva, Wisc. There has been a total attendance of 801.

Those who helped as speakers and seminar leaders in one or more Ashrams were: E. Stanley Jones, George W. Richards, Jessie Burrell Eubank, Adolph Keller, David D. Eitzen, John Nelson, Jesse M. Bader, Herbert L. Willett, Jesse H. Baird, Philip Lee, George Howard, Oliver K. Black, and Cecil Cheverton.

The hosts and hostesses were: Rev. and Mrs. Maurice Bellenger, Mrs. T. G. Klepper, Mrs. Anna Mow, and Rev. and Mrs. Vaughn Shedd.

Relations With Post-War Europe

On June 15 an informal consultation on church relations with post-war Europe was held at Asbury Park, N.J. Among the groups represented in the attendance were the regular missionary bodies, the relief committees of the several denominations, the committees on international or ecumenical relations, and the agencies which are now carrying on relief work in Europe.

The discussions which have been proceeding for a number of months have been kept on an unofficial basis so that all the agencies concerned could participate without embarrassment.

It is agreed that the actual feeding and reconstruction work in Europe will be so vast as to require intergovernmental coöperation to carry it out. But it is essential that the churches should have a distinguishable part in the undertaking. The discovery of the suitable service and the process of preparing for it requires careful study.

A visit to confer with church leaders in Europe is felt to be desirable in the near future. The group plans to push forward its consideration of the problems to be solved as rapidly as required.

Churchmen Issue Statement on War

Feeling that American churches had not expressed their support of the war efforts of the United Nations with sufficient vigor, 93 Protestant leaders issued on August 13 a statement defining their position. The first paragraph of the statement is as follows:

"This war must be won by the United Nations. At issue are our Christian concept of man's destiny, and our opportunity, for years to come, to work toward a larger earthly fulfillment of that destiny."

Among the signers of the statement are denominational heads, college and theological seminary presidents, and other well-known leaders.

A complete text of the release and the signers may be obtained from Eugene E. Barnett, 347 Madison Avenue, New York.

Pre-Theological Students Deferred

On June 22, 1942, an official bulletin was issued by the Director of the Selective Service System notifying local boards that a registrant pursuing academic studies in a recognized university or college in preparation for the ministry "may be considered for occupational classification at the close, or approximately at the close, of his second or sophomore year," or during his third or fourth years. Such classification makes him eligible for deferment or exemption under the provisions of the Selective Training and Service Act applying to duly ordained ministers and students preparing for the ministry.

To be eligible to this classification during his period of undergraduate training a student must present "two certificates, one certificate from a recognized theological or divinity school to the effect that upon the registrant's successful completion of his prerequisite academic studies he will be accepted and enrolled in the theological or divinity school, and the other from a recognized church, religious sect, or religious organization to the effect that the registrant is pursuing his prerequisite academic studies in a recognized university or college under the direction and supervision of such recognized church, religious sect, or religious organization."

List of Clergymen-Pilots Desired

The Civil Air Patrol desires a list of all rabbis, priests and ministers who are airplane pilots or student pilots. The purpose of this listing is to encourage these clergymen to interest themselves in the work of the Civil Air Patrol in their communities.

Reverend Donald Cleary, Cornell University, Ithaca, N. Y., has been assigned the task of compiling this list. Each clergyman-pilot is requested to communicate with him immediately, giving name, address, denomination, number of hours, rating, and any other information which could be of news value.

Religion and Health Conferences

Three regional conferences have been held during the past summer under the auspices of the Commission on Religion and Health as well as other sponsoring groups, in Dallas, Chicago, and New York. The Dallas meeting in June was the first of its kind in the Southwest. The New York meeting in July at Union Theological Seminary had as its feature leadership by psychiatrists, ministers in both large and small communities, and mental hospital chaplains.

The Chicago meeting was entitled "Counseling in Marriage and Family Life in Time of Stress." It brought together for the first time on a national scale the normative and educational and the counseling and re-educational aspects of family life counseling. A large number of distinguished leaders, headed by Roy L. Burkhardt, of Columbus, participated in the meeting. It was jointly sponsored by the Commission on Religion and Health and the Commission on Marriage and the Home. A full report of this conference is to be published by *The American Family*, a new journal of family life, sometime during the autumn. This publication will be announced in these columns.

Regional conferences for ministers on pastoral counseling and ministry to the sick under the auspices of the Commission on Religion and Health have now been held in all major areas of the country except the Southeast and plans are under way for a meeting in that area in 1943.

New Publications

The Christian Church and World Order—a statement by the Commission of the Churches for International Friendship and Social Responsibility with a preface by the Archbishop of Canterbury, Chairman of the Commission. A parallel statement by the British Commission was issued in January—*Social Justice and Economic Reconstruction*. Single copy 10c; \$5.00 per hundred.

A Call to Service—a guide to church volunteers serving in defense areas. 10c each.

Report of the American Section of the Commission on Intercommunion—a summary of the studies, deliberations and conclusions as submitted to the World Conference on Faith and Order. Order from World Conference on Faith and Order, Washington, Conn. 15c each.

An Order of Service for a Harvest Festival—issued by the Committee on Town and Country of the Home Missions Council and the Federal Council of Churches. Single copies 3c, quantity rates quoted upon request.

Churches in Social Action—Why and How—By James Myers. Revised. Single copies 10c.

Visitation Evangelism—a new manual for pastors and laymen. Single copies 5c.

(Unless otherwise indicated, all these items are to be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York.)

World Mission Convocation Postponed

The Christian World Mission Convocation which had been planned for Cleveland, Ohio, December 6 to 10, has been indefinitely postponed by action of the General Committee responsible for its promotion. This action was due to the increasing difficulties caused by the war, the impossibility of obtaining adequate participation of overseas Christian leaders, and the probability of achieving the desired objectives better at a later time.

As the BULLETIN goes to press it appears to be certain that a smaller, more deliberative conference will be held at the same time and place and that some of the national interdenominational agencies which had sponsored the Convocation will hold their annual meetings at Cleveland at that time, meeting together in some joint sessions. The Executive Committee of the Federal Council is being canvassed by mail referendum to decide whether the Biennial Meeting of the Council will be changed from Columbus, Ohio, Oct. 27-30, to Cleveland, Dec. 10-12.

More Cities Plan United Canvass

The plan for the churches of a local community to conduct canvasses at the same time is being adopted in many communities. Arrangements are being completed for the national sponsorship which will give impressive backing to the enterprise during the first period, November 15 to December 6, during which the churches will have the aid of national radio, press and magazine support.

Dr. Earl F. Adams, Promotion Secretary of the Northern Baptist Convention, who is Chairman of the Interdenominational Conference on United Church Canvass which promoted the campaign, announces that Charles E. Wilson, President of the General Electric Company, has become Chairman of the Sponsors' Committee. Other members are Judge Florence E. Allen, Dr. Ferdinand Q. Blanchard, Dr. Paul H. Bowman, Bishop A. R. Clippingier, William H. Danforth, President Harold W. Dodds, Bishop S. H. Gapp, Dr. L. W. Goebel, Bishop J. A. Hamlett, Dr. Douglas Horton, Dr. Stuart Nye Hutchinson, James L. Kraft, Dr. C. E. Lemmon, Henry R. Luce, John R. Mott, Mrs. Howard S. Palmer, Dr. William Barrow Pugh, Stanley Resor, Bishop Ernest G. Richardson, Dr. Joseph C. Robbins, Justice Owen J. Roberts, President Charles Seymour, Governor Charles A. Sprague, Governor Harold E. Stassen, Charles P. Taft, Rt. Rev. Henry St. George Tucker, Bishop Ernest L. Waldorf, Dr. Luther A. Weigle, William Allen White, Judge Curtis B. Wilbur, and Wendell L. Willkie.

Dr. Adams and executives of other denominations emphasize the importance of the local churches taking steps promptly to make their plans so that they may be able to take advantage of the widespread support which the national sponsors are planning. Local communities should not expect someone to come in from the outside to do their work for them.

Reports indicate that some churches which do not consider it expedient to conduct their every-member financial canvass for the regular budget along with the other churches are planning to raise their war emergency funds at that time. This is regarded as appropriate, since the publicity will be such as to focus attention on the importance of strengthening the institutions of religion and enlarging their ministry in this time of crisis.

(For other information, see the June issue of the BULLETIN or write to your denominational secretary of promotion or to the Interdenominational Conference on United Church Canvass, 297 Fourth Avenue, New York.)

The Churches and Citizens Service Corps

Civilian defense activities have been emphasizing the organization of the protective services under the Citizens Defense Corps. The United States Citizens Service Corps, also set up by the Office of Civilian Defense, is intended to give major attention to a wider variety of services which include most of the interests of social welfare. Those which are of especial concern to the churches are family security, child care, recreation, housing, and American Red Cross work.

Mr. Jonathan Daniels, Assistant Director in Charge of Civilian Mobilization, says: "Last year we thought of civilian defense chiefly in terms of air raid precautions. These are doubly necessary now. But our understanding of the civilian's part in total war has grown beyond that. Our understanding of the hard work, the undramatic work, grows." The basic and essential work of the local church usually is undramatic, but its regular program, expanded, is more significant in serving the needs of people now than ever before.

In some communities little attention has been given to the Citizens Service Corps; in others, church leaders have taken the initiative in organizing them. In many communities the resources of the churches are important in the development of a wholesome recreation program. In some their facilities are made available for the care of children of employed mothers. The housing problem is a problem of morals.

Representatives of the Office of Civilian Defense are eager for the churches to take the initiative more frequently in strengthening the work of local Citizens Service Corps in their work generally but especially at those points where the program of the church impinges upon community social welfare.

Mr. Charles P. Taft, Assistant Director of the Office of Defense Health and Welfare Services, who has two advisory committees of churchmen, has issued a bulletin to Church Subcommittees of Defense Recreation Committees which outlines a suggested comprehensive program for the participation of churches in community projects. It may be obtained by writing to Mr. Taft at the Federal Security Building, Washington, D.C.

EDITED TO SERVE YOUR CHURCH

Church Management is edited to serve the local church. A splendid example is the July issue. In it you will find much dynamic and helpful material for the days of war.

Included:

Liquor and the War

How Churches May Serve Their Soldiers

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Dedication Liturgy for Flags

Dedication Liturgy for an Honor Roll

Dedication Liturgy for a Service Flag

Memorial Service for Those Who Die in Service

These make but a small portion of this large issue. Other material includes a twelve month's reading course on pastoral psychology by Karl R. Stolz; 52 six-minute sermons (one for each Sunday of the year); The World in Review; church finance statistics and summaries; forecast of the year ahead, etc.

A large printing makes the copy available to non-subscribers.

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Men and Missions Sunday

"The world's only hope is in Jesus Christ." Laymen are most sensitive to that sentiment in times of war; and it is therefore wise strategy for the churches to sound this note. Men and Missions Sunday, observed by churches of all communions simultaneously across the North American continent, offers a most favorable opportunity to bring this message to men.

Men of the Christian churches must be encouraged, in these days of indescribable need, to maintain the missionary work in those fields at home and abroad where doors are open. The churches must also enlist an increasing number of men in Christian missions now so that the boards may promptly seize the many opportunities which will present themselves after the war.

The Twelfth Annual Observance of Men and Missions Sunday, November 15, will therefore be undertaken by a larger number of churches than in previous years. Many communions are inviting all of their pastors to observe the day and a community-wide observance will be promoted by resident chairmen or local coöperating committees of the Laymen's Missionary Movement in over two thousand cities and towns.

The observance is not in the interest of the Laymen's Missionary Movement which sponsors the day, but in the interest of Christian Missions, at home and abroad. This year's observance will mark the 36th anniversary of the founding of the Laymen's Missionary Movement.

A Manual entitled "Christian Laymen and Tomorrow's World" may be secured from the offices of the various missionary boards. This Manual contains inspiring articles by J. Hutchison Cockburn, Bishop Ralph S. Cushman, E. Stanley Jones, K. S. Latourette, Francis B. Sayre, Robert E. Speer, and other great leaders.

Guarding Against Fire Hazards

In view of the added difficulties that now surround church building, churches should, more than ever before, guard against possible fire hazards. Church properties ought to be most thoroughly examined before the use of heating equipment is started and so that adequate time can be provided for replacing broken-down equipment before needed. There are still many churches that are most careless in permitting fire hazards to exist as well as in permitting careless use of matches and cigarettes in buildings where much inflammable material is stored.

For 10 cents the Interdenominational Bureau of Architecture, E. M. Conover, Director, 297 Fourth Avenue, New York, will forward a schedule which is suggestive for checking church properties against possible fire hazards.

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Buffalo Council's Munificent Gift

Mrs. Albert F. Laub and family have given their substantial and commodious residence to the Buffalo Council of Churches to be used as a headquarters for coöperative Protestantism. Mrs. Laub, in presenting the gift to the Council, said: "We know and approve of what the Council of Churches has accomplished and feel that it has a mission of great opportunity in this community."

This property is located at 1272 Delaware Avenue, Buffalo. It is a beautiful \$200,000 residence without incumbrances. The house is a stone structure located on two acres of land. There is a six-car garage with a residential suite above the garage. In beauty and value this probably constitutes the most noteworthy gift of property ever made to a local council of churches. Through this headquarters for ecumenical Christianity in Western New York the whole movement acquires "new visibility" both locally and everywhere.

Christmas Edition of "Thoughts of God for Boys and Girls"

The first issue of the Christmas edition of "Thoughts of God for Boys and Girls" has been prepared and published by the Connecticut Council of Churches and Religious Education for use by families, children, and church schools this coming Christmas season.

The Lenten edition of this same booklet has become the devotional friend of thousands of children throughout the nation and several other nations. The editor of the first Christmas edition is Miss Edith Walker, who has recently come to the staff of the Connecticut Council of Churches. This particular issue includes stories about the happy Jewish festival, the Feast of Lights, stories of Jesus' birth, and a development of an understanding sympathy for His message and its continuance in the world.

The Connecticut Council is now making definite plans for this devotional booklet to become a year-round publication, beginning with the 1943 Lenten edition. Such

a child's book of Christian stories, prayers, songs, and scripture is an important resource for the increase of conscious religion in family life emphasized by the United Christian Education Advance.

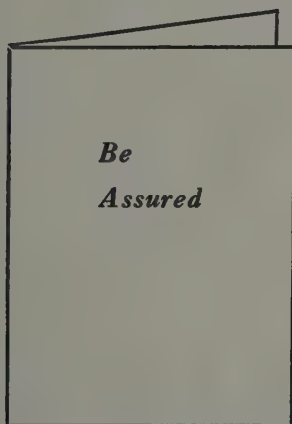
Civilian Chaplains

The Rochester (N.Y.) Federation of Churches has been asked by the Department of Public Health to assist in recruiting and assigning civilian chaplains to all casualty centers. The casualty centers are located in the firehouses and hospitals. Armbands will be issued to enable civilian chaplains to go about while on duty during a blackout.

Sleeping Facilities for Service Men

The Ministerial Association of Tacoma, Wash., has arranged sleeping facilities for service men from the adjacent area. On one week-end recently six churches provided accommodations for 368 men. Beds have been set up in recreation rooms and gymnasiums of the churches coöperating. Members of the churches volunteered their

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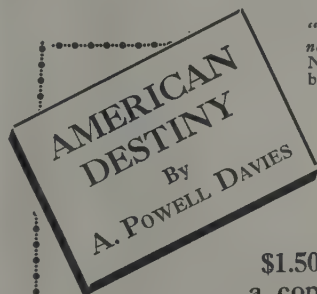
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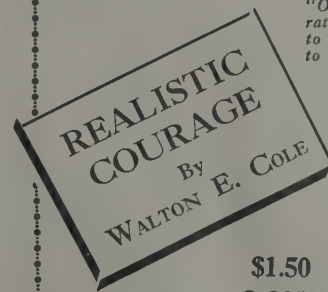


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services to keep their church buildings open all night. One Sunday morning the ladies' auxiliary of one church served 396 waffles to the 98 service men billeted there. A charge of 35 cents covers the cost of laundry, soap and towels. The City of Tacoma has assumed responsibility, as sponsor, for the loan of 500 additional cots and blankets, formerly constituting CCC camp equipment.

Committee on Evacuees

Due to the gravity of this problem as it affects Chicago, the Chicago Church Federation has established a Committee on Evacuees, of which the Rev. Rolland W. Schloerb is chairman. The Committee is composed of representatives from three standing committees of the Church Federation and from the Y.M.C.A., Y.W.C.A., Council of Social Agencies, American Friends Service Committee, the Fellowship of Reconciliation, and interested individuals.

A Chinese Christian Center

The Chinese Christian Center of Philadelphia has been organized by action of the proper ecclesiastical bodies coöperating through the Philadelphia Federation of Churches. The Presbyterian, Methodist, Baptist, and Evangelical-Reformed denominations have each appointed members on the Board of Directors. The program for the center continues the Sunday work regularly directed by Methodists and Baptists and adds a Vacation Bible School.

Joint Staff Meeting Authorized

The Semi-Annual Meeting of the New York State Council of Churches in June approved the proposal for a Joint Staff Meeting to include the staffs of the State Council, the local councils, and the constituent denominations.

A New Week-Day Religious Bulletin

"Bible Instruction in the Durham High School" is the title of a twelve-page bulletin just off the press, according to an announce-

ment from the Durham Council of Churches, Durham, N.C.

This bulletin contains general information about the elective Bible course now being offered in the Durham High School, statements by the students having completed the course, reports of the past year's work by the Principal of Durham High School, the President of the Durham Council of Churches, a number of parents, and many others.

Statistics covering the number of students in the Bible classes, as well as the many denominations represented, are also included.

Copies of this bulletin may be secured from Mr. Galen Elliott, 2501 B Street, Durham, N.C. While the bulletin is free, it will be appreciated if a three-cent stamp to cover the cost of mailing is enclosed with the request.

"A.C.S." Meetings, Lake Geneva, 1942

The second annual meeting of the Association of Council Secretaries was held at Lake Geneva, Wis., June 28-July 3. The number of new faces and the absence of a number formerly active in these staff conferences emphasized the constant turnover in the leadership of this movement.

The Seminar was led by Dr. William Clayton Bower on the subject "Tensions in American Life Today—The Reconciling Ministry of the Church." The Worship Messages of the Chaplain, Rev. Fred Hoskins, D.D., guided the group in a new understanding of the way "tensions" can be resolved through the submission of one's will to the will of God.

Two program matters, initiated by The Inter-Council Field Department, had special bearing on future council plans. The first of these was an advance copy of a "Plan Book" for American coöperative Christianity, setting forth the program plans and services of seven national interdenominational bodies. Suggestions for revision were offered to improve the Plan Book's usefulness in local situations. These revisions will be completed so as to permit final publication in the early fall.

The second concern had to do with a proposal for a "United Approach in Field Service for 1943-1944." The general theme for this emphasis is "World Brotherhood Through Christian Fellowship" with more specific and immediate application to "Com-

munity Building in War Time." The purpose of this united approach was to furnish suggested patterns through which the several national and local councils and denominations could shape their field enterprise in a way that would provide the largest possible correlation and unity among them. Many helpful revisions were proposed. They were committed to the Inter-Council Field Department for further study and action.

Staff Changes

The following resignations of council secretaries have been reported:

Rev. E. T. Albertson, general secretary of the Indiana Council of Christian Education.

Dr. Harold V. Mather, executive secretary of the California Church Council, Southern Area.

Miss Mary Esther McWhorter, Director of Religious Education, Brooklyn (N.Y.) Church and Mission Federation.

Rev. Richard Morford, executive secretary of the Albany (N.Y.) Federation of Churches in Christ.

Rev. J. R. Wonder, general secretary of the Kansas Council of Churches and Christian Education.

Rev. Worth M. Tippy, acting executive secretary of the Washington (D.C.) Federation of Churches.

Mrs. Ruth Mougey Worrell, secretary, Woman's Department of the Ohio Council of Churches and Religious Education.

New appointments include the following:

Rev. Walter G. Borchers, administrative assistant, Washington (D.C.) Federation of Churches.

Rev. W. Bruce Hadley, executive secretary, Council of United Churches of St. Joseph County, South Bend, Ind.

Rev. Ralph L. Holland, Th.D., general secretary, the Indiana Council of Christian Education, Indianapolis, Ind.

Rev. Weir G. Hartman, executive secretary, the Erie Council of Churches, Erie, Pa.

Rev. Norman F. Kinzie, Ph.D., director of the Department of Social Service of the Detroit Council of Churches, Detroit, Mich.

Rev. James Link, director of Christian Education, the Brooklyn Church and Mission Federation, Brooklyn, N.Y.

Miss Mary Esther McWhorter, director of Weekday Religious Education, the Council of Churches of Buffalo and Erie County, Buffalo, N.Y.

Rev. Frederick Edward Reissig, general secretary, Washington Federation of Churches, Washington, D.C.

Rev. Carl V. Herron, secretary, Church Committee on Men in Service for the church federations of the Greater New York area.

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• Among the New Books •

Christian Europe Today

By ADOLPH KELLER
Harpers. \$3.00.

The Federal Council in 1914 undertook to raise several million dollars for the churches of France and Belgium. In 1918 this was extended to all the Continental churches, calling for constant supervision abroad. In 1919 the Swiss Church Federation sent a messenger to the post-war meeting of the Council, a theologian and a linguist with a decidedly practical turn of mind. As the result, Adolph Keller has been for nearly a quarter of a century an ambassador of good will between American and European churches, contributing, the reviewer believes, more than any other man to the facilitation of the ecumenical movement.

In this volume we have penetration into the deeper meaning of both the Christian and political Europe of the present tragic hour. Dr. Keller, while admitting that his story is dark, believes that it is "yet a book of hope." "Europe today has 'a rendezvous of destiny'" as it "is confronted with the end of the old order." America is confronted with problems of a "new beginning," due to the "tragic guilt" of the burying of Christianity in culture. "The deep polarity of opposites" in the ensuing conflicts "reaches deeper down into a metaphysical chasm" than what appears on the surface of the opposites in conflict.

Christianity is confronted with a battle between great historical religious forces, "between Logos and *mythos*," between revealed and natural religion, between Christianity and paganism and in concrete form between Church and State. The Church struggles for "the original purity and strength of her *transcendent message*."

The author gives a needed historical interpretation of the relationship between Church and State in Europe, in all the various nations. In the doctrine of the Reformation the State is "a gift of God to maintain order and justice." Religious liberty calls for liberty of conscience, of worship, of faith, and of evangelism; and in the effort to preserve these freedoms "the shadow of the cross" has fallen on the Church in some European countries.

The Roman Catholic Church was as little prepared for what has happened in Europe as the Evangelical, and in Germany, like the Protestant, hoped for a *modus vivendi*—through a concordat, but failed in its effort. In Italy even the political influence of the Vatican reaches no farther than Mussolini admits and the Pope is practically "a political prisoner." Pius has become "more reserved" in his official utterances on war and politics, while Catholic bishops in Germany still fight on. The author gives a moving tragic portrayal of "the Caravan of Despair," of Jews mostly,

but also of Christians who may be in any way related to or have married a Jew.

In all this the faith of the Church is being tested. Some of its leaders, for example, have failed, and even "follow their Fuehrer with a messianic hope." But there is also in Germany a small flock that "prefers suffering," and is witnessing for Christ, and which defends liberty and justice, which the universities have failed to do. A "new Church of faith" is being brought to life, which has come to a deeper understanding of the Cross. Theology is again playing a remarkable role. The religious life of Europe cannot be understood without reference to an eschatological faith. War itself is a test of faith. Some in Germany "see God at work in their war." The answer to the question of war is not to be found, for many Christians, in a theological solution; they can only bow in reverent silence. Christianity has become "a clandestine Church" and it exists even in prison camps. And there is still a Christian youth movement. Even in occupied countries there is "inner resistance" beneath outward compulsion.

The British churches are also under the Cross, but take an attitude of courage and are ready to fight against the evils that even a Christian democracy has been tolerating. They protest against "hate propaganda," and are planning for a new league of nations, a new Christian pacifism, and a realization of church union.

The Church today is having not only her faith, but "her love" tested and, while the feeding of suffering peoples in Europe involves political and even moral problems, "something can be done" and Christian America will have the leadership in doing it. It is in her new vision of Christ that the Church "sees the spiritual conditions for the new world." Dr. Keller believes that "the faith of the Church has been miraculously awakened" to it, he hopes that her voice, through her laymen, may be heard when another peace conference comes, and gives us what he sees as the contributions from America.

Looking forward to the after-war Europe, Dr. Keller sees there a mission field with new types in place of former methods. He sees the part of Christian America in enlarging upon what the Federal Council did after the first World War and envisions the Church as "a bridge between nations and continents." There are even possibilities of a *rapprochement* between Rome and the Evangelical churches in many signs of the times, and the present Pope seems anxious not to bar the way. The Eastern Orthodox churches are in a new but undecided mood.

Meanwhile the partially formed World Council of Churches continues its service. Indeed, "the present ecumenical movement" "represents a spiritual fellowship which could not be broken even by a war." There

is also "a stream of mystical religion" outside the churches.

Finally, all the present insoluble problems "find an end in God, not in a program of reconstruction," and "whatever may come, Victory is His."

In this volume Dr. Keller has not shunned presenting the deep darkness of the hour, but has penetrated it to its depths with faith and light, as perhaps no other of our leaders could do. Adolph Keller may be fitly termed the mind, soul, and heart of the ecumenical movement.

Nobody but Keller could have written such a book—a theologian and an interpreter and above all a far-visioned man of faith and a prophet. C. S. M.

The History of Quakerism

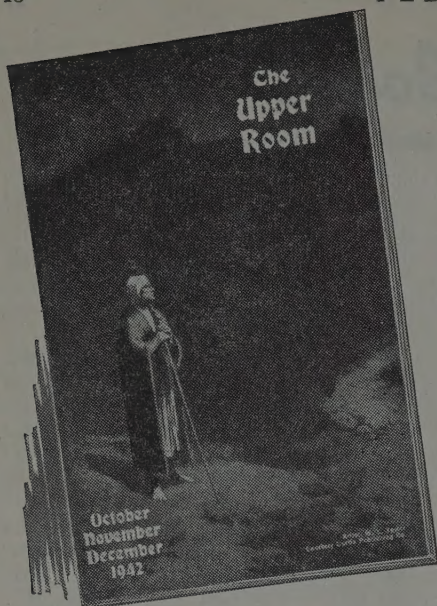
By ELBERT RUSSELL
Macmillan. \$3.00.

Few indeed are the groups of people who have so influenced the thought and practice of civilized men as the Quakers. When consideration is given to this influence in relation to their number, the discovery of the key to the secret of their strength becomes all the more mandatory.

"The History of Quakerism," by Elbert Russell, furnishes this key. Herein the author traces the life story of a religious group, actuated by the conviction that "it is a conformity of mind and practice to the will of God, in all holiness of conversation, according to the dictates of this Divine principle of light and life in the soul, which denotes a person truly a child of God."

Quaker history is treated in three sections: I. The Rise of the Society, II. The Age of Quietism, and III. The Modern Revival and Reconstruction. The author uses biography liberally in presenting the thought and life of Friends from generation to generation. Developments in England and America are woven into one continuous record. Suffering and persecution at the hands of both Church and State, contributions in government, philanthropy, and education, doctrinal controversies resulting in division and separation, the resultant problem of reunion, the diligent desire never to "outrun one's guide," the authority of "the Inner Light" validated by "the Sense of the Meeting," the relationship of Scripture to inward leading, the shift in emphasis from Missions to Relief and Reconstruction, highlight this story.

This volume shows how Quaker history has been interwoven with the history of England and America in their struggles for the abolition of slavery, the recognition of women's rights, simple living, relief, and reconstruction. Barring an occasional typographical error in dates (1927-1928 where 1827 is meant in Table of Contents, item 22, and chapter heading, page 280), the



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The Second Great Awakening in Connecticut

By CHARLES ROY KELLER
Yale University Press. \$3.00.

During the closing quarter of the 18th century the atheism of Voltaire and the works of Tom Paine caused many Christians to fear for the future of Christianity. In "The Second Great Awakening in Connecticut" Charles Roy Keller tells the story of how churchmen in "the land of steady habits" matched this threat to their faith by creating an era of moral power and influence in the early 19th century which Lyman Beecher declared "had no parallel in the world's history."

The primary media used by the Church to bring about this second great awakening (the first stemmed from Jonathan Edwards and George Whitfield) was "the revival meeting," and even more important, the religious spirit which it engendered.

This religious spirit renewed the faith in thousands of individuals. A concern for the salvation of the "heathen" and the moral reclamation of the waste places of Connecticut produced a "new activities church." The doctrine of "work" replaced the doctrine of "election." This shift multiplied the program channels through which the Church carried forward her ministry.

Those who wish to understand the historical antecedents of the missionary enterprise; Bible and tract societies; Sunday school associations; private philanthropy; church college education; temperance, gambling, and prison reform; race relations; factory legislation and peace action; hospitals; the care of the deaf and dumb and related social welfare enterprises, will find this historical study an illuminating chapter concerning the root sources of these movements, springing as they do from the awakened Christian conscience of thoughtful churchmen of the early 19th century.

Something of the glamour attached to these enterprises is reflected in numerous quotations like the following exhortation for the support of missions: "It will be done not only by missionary fields and missionary logs, but it can be done by missionary apprentice boys, missionary horses, cows, sheep, fowl, eggs, machines, wheels, spindles, savings, profits, retrenchments, etc., in a thousand ways."

Anyone seeking to understand the processes in church life through which emphases upon other worldly religion were shifted to the good life for all people here and now, will find Professor Keller's book a stimulating and profitable study.

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